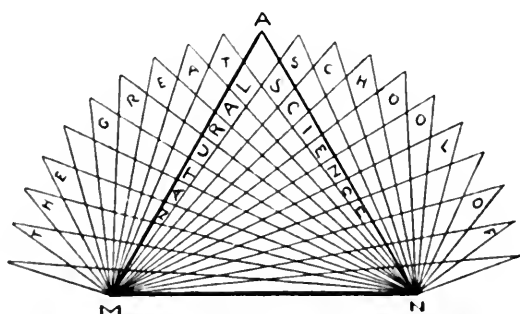


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

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DECEMBER 1927
Volume III
Number 8

Addressed To The
Progressive Intelligence
Of The Age

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

Editorial Headquarters, 8272 Marmont Lane, Hollywood, Calif.

EDITORIAL STAFF

Editor-In-Chief . . . J. E. Richardson, TK.

Assistant Editor . . . Noneta Richardson

Associate Editors . . . Joseph A. Sadony

Haldan Thomas, W. W. Mann and

William Alvis Guthrie, M.D.

* * * * *

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VOLUME III

DECEMBER, 1927

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Christmas Greetings.

Beloved Friends and Readers:



EVER before, during the almost half-a-century I have been actively identified with the Great School and its Work, have I been so deeply impelled to send out to you, one and all, a personal message of Greetings.

YOU to whom I am writing, became interested in the Great School, and in its Work, because the Teachings of Natural Science, and the logic of its scientific conclusions appealed to your Intelligence and your Reason.

I JUST want you, one and all, to remember that your continued loyalty to the School, the Work, and the teachings of Natural Science, in the face of every possible obstacle, will constitute in the years to come, the most impregnable bulwark of defense against the assaults of the Enemies of Truth, you could possibly erect.

DO not let go the Teachings and the Scientific Principles of the Masters and the Work. Be true to these and you can not be other than true to yourself and to all men.

QXEMPLIFY these principles, conscientiously and persistently; and—so surely as the day follows the night—the time will come when you will demonstrate the truth of these Principles in your own lives, and confirm the correctness of the teachings for all mankind who shall follow in your footsteps.

SO sure as you do this, just so sure will your names go down in the history of Liberators of Mankind from the Bondage of Ignorance, Superstition and Fear.

BECAUSE I can tell you in all candor and sincerity that, within the last twelve months I have come to feel, without qualifications, for the first time during the 44 years of my personal efforts to serve the Cause, that the Great School of Natural Science and its Great Work are definitely, securely and permanently established.

I KNOW now that they will go on and on, ever growing and improving, and I know now that the great thing I have labored for, has been accomplished.

MAY we all travel together down through the pages of history; and may you all have a joyous and Merry Christmas Holiday.

THESE are my Greetings to One and All.

TK

BIRTH OF A "MASTER"



HERE can be no real question as to the fact that, in the physical birth of "Jesus," "The Christ," in Jerusalem—in the days of Herod, the king—1927 years ago, this coming Christmas—the world witnessed the physical birth of a "Spiritual Master"; or, one who became such during the course of his then physical life.

Perhaps no single event in the world's history has been the subject of so much discussion among intelligent humanity during all subsequent history, as this one historic event. It might be said, with equal candor, that the birth of the Master, Jesus, is the one outstanding event in human history, that has given rise to the greatest amount of disputative controversy within the last 1927 years, in any event.

Among the questions of most vital importance to the world, the following have seemed to command the largest amount of attention, among the best intelligences of every age, since the historic "manger" of an obscure citizen of Judea, gave forth its first infantile whimper:

1. Was there ever, in reality, such an individual born as "Jesus, the Christ?"
2. If so, was he found in a manger in Bethlehem, of Judea, on Christmas day, 1927 years ago?
3. If so, was he "born of a virgin," through the process of an "Immaculate Conception," as narrated in the St. James version of the Bible?
4. Was he "the Son of God?"
5. Was he "the only begotten Son of God,"

as claimed by so-called "Christians," and as narrated in the Bible?

6. Was his so-called "miraculous birth," by and through the process of an "Immaculate Conception," a unique event in human history, such as had never before occurred, and such as never since has occurred?

7. If an "Immaculate Conception" really occurred "in Bethlehem of Judea, in the days of Herod the king," is there any authentic, known reason why the same character of Conception might not occur in Hollywood of California, in the days of Coolidge the President?

It is not the purpose of this article to answer all of these long-mooted questions. A few suggestions, however, may not be entirely irrelevant, in this connection:

1. Without going into details, it would seem to the writer that very few of the so-called "Facts of History"—dating as far back as 1927 years ago—have been established upon a more solid and reliable historic foundation than that of the birth of Jesus.

2. Making due allowance for the limitations of human intelligence and integrity, it seems to me that the incident of his physical birth, its time, place and circumstance, have been established with a sufficient degree of certainty to meet the requirements of just and fair historic "criticism," or inquiry.

3. Whether he was "born of a virgin," and was conceived "of the Holy Ghost" (Matt. 1:20) are what can justly be termed "historic facts," or merely matters of "romantic mysticism," as some have considered them, are matters which do not

seem to be of vital importance. For, if it is admitted that the child, Jesus, was actually born at the time and place recorded in the Bible, that fact would seem to be of vastly more vital importance to the world than is the exact *process* by which this great event was brought about.

4. Whether Jesus was the "Son of God," or "The only begotten Son of God," are also questions which have been discussed, with more or less vehemence, throughout the greater part of the Christian era.

In the Biblical narrative of his birth and life, he is referred to 43 times as the "Son of God." At the same time, in the same narrative he is referred to about 84 times as the "Son of Man." If these varying designations depended for their truth upon *numbers*, the student of Scriptures would have to admit that the "Son of Man" is elected by almost 2 to 1. But, in a matter of this nature, it may not be conclusive to assume that numbers constitute the correct basis.

In my own mind, I think I can see that there is room here for reasonable controversy. Wherever this occurs, it is the part of wisdom among the students and friends of the Work, to be tolerant with all who do not agree with their own conclusions. Bear in mind, if possible, the fact that their views and conclusions are just as honest as yours.

The MISSION of the Master, Jesus, is of vastly greater significance and importance than anything which has to do with the process by and through which he was born into this physical world.

Crystallized into definite expression, all that we are able to gather from the history of his Life

and Teaching, leads us to the conviction that he believed it was his distinct and definite mission to bring "Peace on earth, and Good Will to men." And what could be a more noble and glorious Mission?

Whether he believed himself to be the "*The Son of God*," it is eminently clear that he did not set himself up as a "Special Creation" thereby entitled to consideration over and above his fellows. If there may be any doubt in the mind of the reader, the following literal quotations will give him or her food for thought that may be of value:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*." I John III, 1.

"Behold, now are we the *sons of God*, and it doth not yet appear what we shall be;" I John III, 2. Inasmuch as John was writing to his fellows, it seems clear that he and his fellow disciples of the Master were here designated "*sons of God*." Moreover, it would also seem that John was convinced of the fact that there might be relations even more important than that of a "son of God;" for he goes on and says: "It doth not yet appear what we shall be." One might reasonably conclude from this, that there might be even greater rewards than that of being "sons of God." But just what, "It doth not yet appear."

"That ye may be blameless and harmless, the *sons of God*," etc. Phil. II, 15.

"For as many as are led by the Spirit of God, they are the *sons of God*," etc. Rom. viii, 14. See also verse 19.

"But as many as received him, to them gave

the *power to become the sons of God*," etc. John I, 12.

A reasonable interpretation of this last quotation would seem to indicate that, if one is invested with a certain "*power*," he may, by and through the exercise of that power, "*become*" a "*son of God*."

"Now there was a day when the *sons of God* came to present themselves before the Lord," etc. Job I, 6; also II, 1.

"When the morning stars sang together, and the *sons of God* shouted for joy." Job xxxviii, 7.

I am sure the reader, or student, would agree with me, in that the Master did not employ the designation, "*son of God*," in a manner to warrant the conclusion that the expression had reference to himself alone.

And this brings us back to the one point which would seem to be the crux of philosophy. Expressed in brief, it is this: "Sonship," in a spiritual and psychical sense, is a thing to be *attained*, and not a predetermined gift or endowment. It is an evolutionary spiritual acquirement which comes to the individual as a direct and definite result of his own *Personal Effort*, in the *Living of a Constructive Life*. "For, as many as are led by the Spirit of God, they are the sons of God." And this is an exact parallel of the Philosophy of Natural Science, which declares, upon the definite facts of Science, that Spiritual Mastership comes to any individual human, only as the direct and scientific result of his *Personal Effort* in *Living his Life* in conformity with Nature's Constructive Principle.

Indeed, the Master did not come back to this

physical life 1927 years ago, for the purpose of exalting himself in the minds and eyes of the humanity of that time. Again and again, he emphasized the fact that he came to do the will of the Father who sent him; and that whatever good he accomplished was due to the Father, and not to himself.

He came to show men the way of Eternal Life. In this we are reminded that Immortality is an attainment, rather than a gift. Those only who *walk in the Way of Life* shall attain to Life Eternal, or Immortality. In other words, the LIVING OF A LIFE is the Key to Immortality.

His mission was to show "SINNERS" how to Live their Lives in such manner as to receive the Reward, and reach the goal of Immortality, or Eternal Life.

It is known, as a scientific fact of Nature, that—under proper instruction, and in strict conformity with the Laws of Nature—one who is yet in the physical body may, through *Personal Effort in the Living of a Life*, extend his physical Life far beyond what is said to be "the allotted span of threescore years and ten" (namely, 70 years). On the basis of this scientific discovery, it does not now seem *impossible*, nor yet *unreasonable* that Methuselah may have justified his generous historians, by living to the *ripe old age of 969 years*; or that Noah ran him a close second, by living 950 years.

Inasmuch as science has proven that physical life may, knowingly and intentionally, be extended far beyond the "allotted span" of 70 years, (*how far beyond we do not know*), it does not seem quite outside the bounds of possibility that, in the realm

of *Spiritual* Life, one may learn to LIVE HIS LIFE in such manner as to *attain* both *Spiritual* *Mastership* and *Immortality*, or "*Life Eternal*." For, it is said that "with God all things are possible." Mark x, 27.

Anyone who will take the time, and make the effort, to study the character of Jesus in the light of the "Four Gospels"—Matthew, Mark, Luke and John—will come away from his study with vastly exalted appreciation of the Master himself, and a deeper sympathy for him throughout his endeavors to give his Message of Eternal Life to the world. What a wonderful experience it would have been to have lived in close personal touch and acquaintance with him throughout his short, but most eventful and tragic life. It would seem that only such a personal experience could qualify one to understand and appreciate the profound and supreme nature of the GIFT which his lowly birth brought to the Children of Men.

For, in the face of every possible obstacle that the "perverse generation" of his time could place in his path; in the face of every humiliation, degradation and shame his enemies could invent and inflict upon him; he offered no defense, showed no bitterness, but went on his majestic way, teaching and preaching, that as many as possible might receive his Message, eat his Bread of Life, drink at his Fountain of Eternal Truth, and receive the Glorious Gift of his Knowledge.

Even when his villifiers, his envious, jealous, ambitious and malicious enemies triumphed in their efforts to bring about the most ignominious death then possible to inflict upon him, he did not falter in his great love of humanity, nor in his

loyalty to the trust reposed in him by "The Father."

It must be clear to every student who has made a study of the subject that he did not come to establish a Church, nor to preach a "Religion." On the other hand, he came to inaugurate a great *Educational System*, through which to teach humanity the "Way of Life." He made the "Supreme Sacrifice," that the TRUTH might live in the hearts of honest men and women.

So, my good Friends, must we who are to stand for the same Truth today, expect to be villified, wounded, misrepresented and persecuted.

But let us learn our lesson of humility therefrom, and try to emulate the heroic and noble example of Loyalty to Principle, which Jesus came to teach the world. In the face of all the hardships, humiliations, hurts and persecutions which the enemies of Truth can heap upon us, let us continue to labor for the Great Cause, and be profoundly grateful that we are deemed worthy to have a place in the greatest Educational Movement the world has ever known. If we can so far dignify the WORK as to sink our personalities in it, we will thereby defeat the malicious machinations of all vicious and unscrupulous forces that can array themselves against us, or against the Cause of Truth. And the time is coming, just so surely as the anniversary of the Master's Birth is approaching, when those who now oppose our efforts will reap the well-earned reward of humiliation and regret. For the great Law of Compensation is a Fact of Nature, from which no man can escape.

We are all "on trial" under "The Great

Law;" and the coming Christmas gives to us all the renewed opportunity to demonstrate how far and how well we are able and willing to stand up and be counted on the side of Righteousness; and how humbly, unselfishly, generously, sympathetically and lovingly we shall be able to exemplify the Christ Life and Character during the coming year.

With abiding Love and Grateful Appreciation of

Your Elder Brother,
J. E. RICHARDSON, TK.



MY POINTS OF VIEW

JOSEPH A. SADONY



Y FRIEND did not agree with me at first.

"Thanks for your thoughts" he wrote, "but you will permit me as heretofore to disagree with you entirely. Friendship between us two may only be possible on a perfect disagreement, as you see . . . "

"You seem to see beauty, goodness everywhere—and call every such thing a manifestation of God, or perhaps God himself. If God is anything like immortal and eternal, he knows nothing of the good and evil man knows. He is hardly cognizant of the existence of man. But anyhow as far as I am concerned, God is evident to me in every thing that's cruel and ugly. Because if he is a free agent, and he permits this slaughter-house we call earth to continue in the manner it has been continuing, he can at best be a Nero infinitely more cruel than the other. If he can't help himself, then,—why bother about him?

"I do not believe in any hereafter . . . I do not regret that I shall not be resurrected. I do not trust in a heaven where Jehovah is going to be King. It's bad enough where he has his representatives, whose heads may be chopped off at intervals.

"There is, or at least there seems to be, Beauty upon Earth, but it's all man-work, man imagined . . . In desperate warfare with Nature and Divinity that would like him to continue crawling on all fours

"Health, a bit of money, and indifference,—Voila. I cannot conceive your constant optimism. It's either profound wisdom or profound ignorance. Indifference is however a different matter. It's the maximum disdain for your God that is such a botch artist. It's the character in a novel, mutilated beyond recognition, distorted, misunderstood by the author, who despises the author . . ."

I replied to my friend that I enjoyed his letter immensely, and because of my understanding of things I could afford to be charitable.

"And which one of us can say is profoundly blessed with ignorance or wisdom," I asked, "when neither of us can prove by words which is a virtue and which is a vice? For both extremes are alike.

"You call yourself an atheist. Therefore you cannot be happy in believing a thing, that in your estimation does not exist.

"If I believe in a God that might not exist, and am happy in that belief, I must have created a God to suit my spiritual sentiments to make me receive some benefit derived by this creation. And as a man cannot sustain himself by the mere existence of nothing, it is but natural to infer that the apparent created must have existed before, or there would be no point of concentration for one's imagination.

"I can only base my belief upon that which has given me lasting pleasure by experience from every angle of life, and found that the returns with compound interest are still greater joy and satisfaction.

"And having touched every phase of life, I have gathered timber, and tested each piece for its

strength, durability and beauty. Therefore I am able to make comparisons which is the most agreeable to my mental and physical makeup.

.....“If I therefore possess a sin of rotten wood, surely that sin will seek its likeness, and will bear witness that bad must be good. But as bad has its virtues, functions to perform, it is not really bad, for it represents the God of Transformation, but is unfit for the good because it has out-grown its usefulness as far as the period of the prime of life is concerned.

“Therefore if my makeup is such that I derive pleasure in believing in a more perfect organization than I am myself, I have not ceased to evolve. And if you have no such belief, then you have reached the end of your evolution, and are far wiser than I am, but not so happy.

“And if I have not reached that perfection, and perhaps, have acquired the habit of being happy in possessing all I long for, health, love friends, ambition, then in my “ignorance” and bliss, I am not only having more fun than you are, making others happy, but creating a so-called heaven so that Death cannot disappoint me by the non-existence of that which I created,—a Heaven. Therefore have I conquered even Death, which I do not fear, but which an atheist must face with misgivings. For surely the strongest man in existence questions annihilation.”

(To be continued.)



“LOVE HUMANITY”



ONE MAN said to another: “I don’t understand what pleasure you get from helping people, or how you can be so tolerant with them. I don’t feel sympathy for them as you seem to.” The other man asked: “If your dog came to you crying, and in apparent distress, wouldn’t you try to help him? And if he had done wrong, wouldn’t you be patient and tolerant with him?” “Of course; but I love my dog and I can’t bear to see him suffer. He’s dumb. He can’t help himself. People can.” “Well, when you can *love humanity* as you love your dog; when you can be as ready to help them as you are to help your dog, realizing that often they are as unable to help themselves as is your dog to help himself; when you can feel a real desire to relieve their distress, as you relieve the distress of your dog; then will you begin to really live, and feel your life is worth while.”

“Love Humanity”—a world of meaning expressed in two words—and the work of a lifetime to accomplish the gigantic task. The individual who accomplishes it reaches an attitude of soul within himself where, in spite of weaknesses, unkindness, ignorance and even persecution, he feels a genuine love and sympathy for all his fellow-men, and has a true desire to help them in their onward journey of unfoldment and evolution. He attains that state of sublime poise where all mankind becomes “like unto a child” who must be understood, taught and educated—lead by the gentle hand of Love—step by step, as it falters and stumbles on its way. His Tolerance becomes so

great that all the failings and failures of his human associates are but the staggerings of a tottering child learning to walk and to balance itself. All the strivings, the struggles, the falterings and even the dangerous falls, become as mere efforts along the way of an evolving humanity, clamoring up the ladder of human achievement. And ever and always, traveling side by side, or walking silently in the background, is this great Soul of Love ready, willing and patiently anxious to strengthen the weak, encourage the disheartened, lift the fallen and guide the strong.

"To love humanity as you love your dog." What a distance most of us still have to travel. The selfish, personal element is so strong in most of us that it clouds the spirit of altruism which makes of a man and a Master the true "lover of humanity."

Recently a great Soul—a worker for humanity—was asked the question: "Why do you continue on with your altruistic work when you know people are always ready to rend you and tear you to pieces. Why bother with humanity when they so little appreciate your efforts?"

His simple, unaffected, yet deeply sincere and soulful answer was: "Because humanity needs the message I can give them."

These few words expressed the whole story—a man's "love for humanity."

This year, with the dawning of the Christmas Day, and its cheery bells ringing out their message of Peace, Joy and Good Will, let us resolve to cultivate that broad, ennobling Tolerance with, Understanding of, and Sympathy for all our fellow-men, which shall transcend the petty, personal

hurts and disappointments of our own narrow world, and lift us far into the great broad world where abides all humanity — individually and collectively.

We are commemorating the birth anniversary of the Master of Nazareth who loved humanity. Two thousand years ago this Great Soul returned to earth to point the way of Light and Truth to his fellowmen. He suffered poverty, criticism, degradation and ignominious death—for what? To lift humanity out of their ignorance and unhappiness, and to prove his great love for them. His life and teachings breathe forth the spirit of a great tolerance and deep sympathy for every living thing—even for those who persecuted him; for He said: “Father, forgive them, for they know not what they do.” His patience and kindness were made manifest in his daily association with all men. His great altruistic Soul radiated its warmth and healing balm over all mankind. Yes, he truly “loved humanity.”

The Christmas Spirit breathes its inspiring and uplifting message:

“Love all humanity with the deep, broad, sympathetic and loving Understanding which is ever ready to forgive, willing to serve, and eager to help the least as well as the greatest among men. Thus may you pay homage to the Master, and honor his children.”

Yea, verily, “Love all Humanity as you love your dog.”

—NONETA RICHARDSON.

MUCH IS REQUIRED

EOLA W. HOSWELL



LOYALTY is the active, continuous, unwavering purpose, intent and effort of the individual so to discharge his Personal Responsibility as—

- (1) To exemplify his unqualified allegiance to the CAUSE he has espoused—
- (2) To demonstrate his sympathetic consideration for and confidence in, his associates therein—
- (3) To command his own self-respect.”

—LIFE and ACTION—Vol. IV—page 23.

“Unto whomsoever much has been given, much is required.”

Unto whomsoever the GREAT SCHOOL opens its doors

Unto whomsoever the GREAT SCHOOL *entrusts* its Instruction—those souls become enfolded with a mantle of PERSONAL RESPONSIBILITY,—loyalty to which becomes the most solemn and sacred obligation it is possible for a human soul to assume.

So great is the Moral Obligation and the Individual's Responsibility thereto, entailed by a gift of its Instruction, that unless the Intelligence comprehends the gravity of his undertaking in asking for this gift, better far, should he hesitate to knock at the door—unless LOYALTY be planted deep within his soul.

Souls come to the Great School of their own Volition and Free Choice; so far as I know, none are even invited to espouse the teachings and Philosophy of this School.

It is always a matter of Individual Choice, when one comes asking.

Primarily a certain *stability* of Intelligence and CONSCIENCE is required to do the Work and meet the *tests* by the way; and though one may be admitted to the School, unless these tests are satisfactorily met, he cannot advance far within its portals.

That we may ascertain the profound meaning of Loyalty in relation to an Harmonic Student and appreciate its place in our spiritual task, let us analyze the definition—

“Loyalty is the active”—meaning motion—actual doing; the student may not rest on his laurels in inertia; he must be ever and always alert, wakeful to any subtlety of thought which may become destructive. It is “Faith with Works.”

“Continuous”—un-broken; un-interrupted, steadfast; un-moved in conscious obligation to duty.

“Unwavering”—steady; steadfast; *sure* in fealty that “slumbers not nor sleeps” regarding Moral Obligation.

“PURPOSE”—a selected goal; an ideal to be attained; a resolve to be executed.

“INTENT”—a voluntary choice; a self-determined object to be gained; a rational aim.

“EFFORT”—Individual activity of Will to put into expression a desire; into fulfillment a motive or purpose. (Dict.) “An exertion of strength and power directed to the accomplishment of an object. An exertion to express an idea.”

Thus we find these six little words—“active,

continuous, unwavering, purpose, intent, effort” to express qualities or states of Consciousness which indicate the POSITIVE, WAKEFUL, ALERT attitude of mind and soul, bent upon a certain goal and accomplishment.

And this *positive* purpose and effort, together with the essential “right understanding of Knowledge” and the “right use of power” constitute that degree of Loyalty (and are indispensable to it) which shall be commensurate with the Moral Obligation and Personal Responsibility of an Harmonic Student.

“To exemplify his unqualified allegiance”—signifies, in the mind of a student—no shadow of turning; no question, suspicion or doubt. He is in full agreement with the Cause, both in letter and spirit; and does not betray that which he has “espoused.”

(2) *To demonstrate his sympathetic consideration for and confidence in his associates therein*—is to possess and demonstrate the “Group Consciousness;” is a realization that the individual must not only be “true to himself,” but that this effort of the Great School is a mutual, co-operative work that can be accomplished only by and through its *associated* members, working voluntarily, harmoniously, in their “established harmonic relation to the Constructive Principle of Nature.”

(3) *“To command his own self-respect”*—for the Harmonic Student, is to be possessed of an ideal, a chosen goal and an unselfish motive, intent and purpose to bend all his efforts for that fulfillment; to that end, must his thought

and conduct satisfy his own Reason and Conscience. In other words, his entire life must be *Consistent*, to the best of his Intelligence and Knowledge.

When one enters the Great School, or any organization founded upon Moral Principle, his Intelligence is at once put upon trial; because his progress depends entirely upon his *capacity* for Personal Responsibility and Loyalty to the "common cause."

Loyalty is the corner stone and the Watchword by means of which the "lions" of sophistry, self-justification, suspicion and all the subtle, destructive forces and influences one *inevitably* meets upon the pathway, may be consciously and independently met and vanquished forever.

Thus we find the LOYALTY of an Harmonic Student to be a self-determined quality and state of the Intelligent soul; not something he can imbibe from another; gather up for occasion; put on and lay off; but a virtue that has to be *built* into the very warp and woof of his being.

Loyalty is an item of character, essential to and upon which the moral status of a Student in the Great School depends. An essential attribute of the Constructive pathway of individual unfoldment and progress.

What is the "CAUSE" which an Harmonic Student has "espoused?"

Something beyond the ordinary quest of human individuals, because it involves a knowledge of the Universe and man's relation to the fundamental Principles and Laws thereof.

It is a quest in *PRINCIPLES* not *PERSONALITIES*—

The Cause we have espoused is the Soul's search for TRUTH and in this cause man's duty, obligation; his responsibility and business is a definite, specific and scientific procedure in thought, act and conduct.

It is the building of a type of character impregnable against destructive assaults.

The living of a life aligned with the Constructive Principle, in which there lies no possibility of—judgment—criticism — intolerance — suspicion or doubt.

Remembering always—that God or Nature has *established* and maintains a *mighty LAW* by *which each soul is his own arbiter*.

Each soul is responsible *alone* for himself and is his "Brothers keeper" in the high and holy sense of *himself* exemplifying Harmonic Principles in his life and conduct; and of radiating in that life the pure white LIGHT of TRUTH.



A NEW COMMANDMENT

With friendly eyes, salute God's world each day
With friendly hands, help lift the ones who fall
With friendly thoughts, speak words of Truth
With friendly hearts, believe there is good in all
With honest soul, seek friendship with thy God.

—ANNONOMOUS.

LETTERS FROM A SAGE
SIGMUND LOWE



DEAR FRIEND of My Youth:

I was awakened this morning by the lovely chimes of the cathedral. The full swelling tones of the century old carols stirred the atmosphere into tremendous, smoothly flowing waves of tuneful melody. And I felt myself lifted as it were, and borne away upon mountainous billows of cosmic energy. Tremendous vibrations poured through my being and filled me with an ecstasy indescribable. My very consciousness expanded until I felt I must touch the infinite. Then when it seemed as though I could hardly contain myself and must burst asunder with the joy of it all, a great peace descended and settled upon me. And I knew, yes my friend, I knew that God is Love.

And so in my annual Christmas letter of mutual confidences, which we promised faithfully to write to each other, regardless of where the meanderings of our restless natures might find us, I really feel as though I have something of value to transmit to you.

For a change, a really remarkable change has taken place in my consciousness. Knowing me as you did in my youth, you undoubtedly remember me as filled with tremendous, uncontrolled energy. My instincts were restless and mercurial. And altho I did have the power within me to frenziedly concentrate my attention and accomplish a great amount of work in a comparatively short interval of time, yet was I lacking, woefully lacking in that persistence of attitude, that masterful control

of the faculties which bespeaks the man of poise.

And so I am really grateful for the fact that after years of struggle and effort along the lines of self-control I can truthfully assert that you would hardly recognize the friend of your youth. For altho by no means have I arrived at the wonderful mastery of self that seems to have been the desideratum of all the great philosophers and mystics of past ages, yet have I progressed far enogh along the path of self-control to really feel that I know that the goal can be attained.

Nothing within the range of nature's own limitations is impossible to the man or woman of determined will. For God is Love. And because of that sublime fact, an undying faith in the grandeur of his own destiny should suffuse the consciousness of every evolving being throughout nature. Surely it would be inconcievable to think even for a moment, that a God of Love who has given birth to this glorious universe and made man in his own image, should then cast him off, a derelict as it were, upon a sea of nothingness, with no foundation to stand upon and with no source of help towards which he might look in his periods of loneliness and depression.

And is it not a peculiar coincident, my friend, that in my own personal experience, these definite changes in consciousness, these definite steps along the pathway of achievement and growth seem to come synchronously with the advent of the Christmas period? Whether this is a universal experience or not I cannot say. And yet, fantastic as it may seem to you, the thought strikes me, that in some peculiarly natural way, and in perfect harmony with the expression of cosmic

law, the Christmas anniversary is a reawakening period throughout nature. One might almost say that the Supreme Intelligence has made some special effort to periodically stimulate man into greater activity.

And if the noble and altruistic impulses which express themselves are any index to the situation, then certainly there must be some foundation in the modern as well as ancient belief in a universal love principle which is especially active at this time of the year and on this day in particular.

But after all, dear Friend, it really doesn't matter as to just what the scientific explanation of the Christmas phenomena may be, the point is that humanity is stimulated. And even though this lovely spirit is a purely reflex action, developed by humanity itself through ages of accumulated consecration, we should nevertheless be grateful.

We should in fact, be more than grateful. We should be more than mere beneficiaries. We should prove to our own eternal satisfaction that we really are self-reliant, creative beings, wonderfully made in the image of God. And by rising up and giving expression to the full play of our own individual love natures, we can then demonstrate that we really are worthy recipients of this ineffable love force which pours itself out so justly and impartially upon all humanity alike.

For man is more than a receiver. He is a giver, an actor, a doer, a producer and a creator in his own right. And thank God for the fact that the great Law of Justice is so equitable in its com-

pensation that man must give in order that he may receive.

For deep in the heart of even the most depraved human entity is the intuitive craving to approach God, to unionize himself as it were, with his own inmost, highest ideal of a Supreme being, perfect in Love, Wisdom and Power. But in order that we should sometime or other experience this sense of Cosmic consciousness, or realize this so-called Divine Union of Plotinus, it strikes me that man must somehow or other transcend the stage of pure craving. He must by a supreme sacrifice of his whole personality if necessary, develop that sublime attitude of Soul which can only be expressed by the one word Love. There must be a welling up, an outpouring, a going out towards, in fact the individual must give himself, heart, soul and body to his own ideal of the Divine. The difference between craving God and loving Him is very subtle and yet to just the extent that the human soul realizes that difference, to just that extent does he become a more worthy and more perfect channel for the Divine Immanence to express itself through.

And so dear Friend, Christmas is a day that we should glory in. For with its lovely age-old traditions of the rebirth of the sun of our physical universe is also coupled that far more significant fact of the reawakening of the Spiritual Sun with its infinite ramifications that affect the divine, central spark of every living entity throughout nature.

And it strikes me that one of the grandest and most inspiring concepts of human intelligence is the fact of man's oneness with this central spiritual

sun of the universe. It is this fact alone which gives significance to the phrase, "born anew with the Sun of Righteousness," and with the equally expressive statement of Jesus, that "I and the Father are one in spirit."

And thus it is that by virtue of his divine inheritance, man has within himself the power to prove not only that God is Love, but that he is Wisdom and Truth as well. And this he can do by an ever increasing manifestation in his daily life and associations of the highest and fullest conception of Truth, Love and Wisdom that he is capable of expressing.

Now then dear Friend, I feel that I must close. And as I pen the last few lines, the chimes are again pouring out their lovely message of Peace on Earth, Good Will to all men. And if there is one thought above others that I would love to transmit to you as my own personal Christmas Greeting, it is the fact that I do know from definite personal experience that it is absolutely possible even in the midst of all the turmoil and strife of human existence not only to find but to actually live "that Peace that passeth all understanding."

Lovingly,

—G. G.



ANGER

(Cont.)



AM acquainted with a mother whose soul became filled with resentment and protest toward her husband because the latter enjoyed a wholesome and lofty companionship with their only son. While the mother was taken into the association and made a part of it, yet she always felt that the father had a deeper place in the boy's life, and she resented it deeply. In her soul was a continuous mental protest against the companionship. She brooded over this and the resentment sank deeper and deeper into her soul, until it began to crop out in bitter words, ugly scowls, unhappy remarks and little unkind acts. She created an unhappy atmosphere in her home and a disheartening environment for both her husband and her son. She thereby endangered their physical, mental and moral health.

She nursed this resentment in her soul for such a long period of time that she became a victim of nervous troubles and suffered intense headaches on an average of four days out of every week. She was treated by a regular physician who had no faith in mental influences over physical health; and for two years she swallowed medicines, and suffered physical ailments, without palliation. At the end of this time the boy enlisted in the great world war. In her sorrow she went to her husband for comfort. Her resentment left her, and with it her nervous difficulty and headaches. She suffered two years of misery and physical torture because of an anger-ridden soul. Did it pay?

There are many mothers who live their lives in a chronic state of annoyance (a mild form of anger). They are annoyed by the play and noise of the children. The music in the home annoys them. The home entertainments and fun annoy them. The husband's smoking annoys them. In fact, everything (outside themselves) annoys them, and the consequence is, they voice their annoyance and thereby constitute themselves suppressors of the joys of youthful souls, and the happy companionship of the home.

The oldtime family feuds and national hatreds are a sufficient illustration of how parents set their mark of anger on their children, through the manifestation of hate.

One of the most common injustices which mothers commit lies in rendering punishments to their children while their own souls are filled with the poison of anger. They not only do their children injustice, but they cause an unhappy effect which may endure a lifetime. Often the mother whose soul is consumed with anger administers blind, cruel punishment which is wholly undeserved. Such injustice is never forgotten by the child, but lives in his memory to blot out an otherwise happy remembrance of home.

Very recently a gentleman of sixty years said to me: "My mother was a wonderful woman and I always have had a great love and respect for her. But through all these years there has been one dark blot on my otherwise happy remembrance of her, which has marred the joy of my childhood's recollection of her.

"When I was just a little fellow, I went with her one day to visit my aunt. While there auntie

gave me four bright, new nails, and told me I might have them, and take them home with me. On the way home I showed them to mother, and told her auntie had given them to me. But she disbelieved my word, and became very angry with me for having taken the nails, and then telling a lie—as she assumed. She gave me a severe whipping, sent me back half-a-mile through the snow and cold to return the nails to auntie. Auntie kept the nails, but she wrote a note to mother and asked me to deliver it to her. In the note she must have ‘said things’ to mother which hurt her quite as badly as she had hurt me.

“I have never forgotten this incident. It left with me a feeling of resentment against my mother which lasted for years; and even today the shadow of her injustice is still there, try as I may to remove it.”

I know a mother who, when in a fit of anger, slapped her daughter’s ears unmercifully. As a result of this treatment the daughter became deaf, and remained so for several years.

This sort of blind, unreasoning punishment only shows immaturity and woeful lack of self-control on the part of the mother. It only demonstrates her weakness of character and lack of good judgment, and awakens only disrespect and condemnation in the minds of her children.

(Cont.)

—NONETA RICHARDSON.

CHRISTMAS GIFTS



It isn't that only which comes to a man that holds and sustains life in him. Man does not live by the eating of bread alone. Nature is and has been generous in her gifts. And by these gifts has man been greatly enriched. But not only by the possession and the receiving of gifts is he enabled to reach the heights of manhood. His birthright carries the bestowal of great and wonderful gifts. But these alone do not give him a place in the sanctuary of the most high, without that he should give, in like way as he has received.

From times almost forgotten in the memory of man, even to the present times, man has sought to give expression to something else in his nature, a something which is the very opposite of his ability and capacity to receive. This opposite is not always apparent in daily actions. Man has received so much, and is constantly in the act of receiving, so that often his consciousness is not always aware of the opposite hidden within himself. And yet he has felt the call. He has too, in a measure given heed to it.

These demands from the Soul ever make their presence felt. The Soul must have expression in all its powers and capacities, in its wants and desires, that it may gain the experiences that it is in need of to enable it to travel toward that coveted goal of completeness and perfection.

Among even crude and uncultured peoples have there been days set aside from the business of everyday life, days made significant with ritualistic ceremonies, the performance of mystic rites,

with rejoicings and love-feastings, solely for the purpose of giving expression to certain attributes of the soul crying for expression.

We have Easter, May Day, Thanksgiving Day, Christmas. Each one calling forth from within us, some expression which is vital to our soul growth. It is only to note the ceremonies, feastings, and the significances which have grown up about the observance of these days, to realize the necessity to the soul of man for such expressions of actions and soul attitudes.

The early Puritans set aside a day for thanksgiving, when they as a community of men should raise their souls in postures and expressions of thanks to the Great Provider and Protector. It would be taking a most materialistic view of it all, should we think that man is rendering thanks only for the material blessings that come to him. Thankful for the bountiful crops, freedom from oppression, sickness, wars, pestilence and death. No. Down deep in the world consciousness of man, is embedded, the knowledge of the necessity to Praise and to give Thanks. It arises from a perhaps, almost unconscious recognition of the Great Law, that man lives not by receiving only.

Christmas Day, by us, has been set aside for the giving and the receiving of gifts . . . in memory of the great gift of enlightenment, wisdom and knowledge by the Master Jesus.

The Twenty-fifth of December comes just after the earth has passed through its darkest run of the year. The Sun, it seems threatens to leave our little old world to cold and darkness. The Sun has been so generous throughout the year. Just a short time since, it gave so generously of its

riches. It gave of its warmth, and caused to sprout into life and growth, the seed we implanted in the earth. Later by its intenser heat it ripened the grain, and food became plentiful. And then gradually for sometime past it has been retreating, and holding back its life giving rays. Can it be possible that the Great Giver of Light and Heat will withdraw its gifts from us? A few short days before Christmas we pass into the zero hour. We wait with abated breath. Is the Sun going forever? We stand on tip-toe. And then gradually, almost imperceptibly, we are aware, that the Sun has not withdrawn from us. We know that in those dark days Mother Nature has passed through her labor-pains, and has given birth to a new Sun. The cry rings out over the world "Peace on Earth. Good Will to Man." There is rejoicing. A Sun has been born. And a Christmas Carol rises from the throats of all living creatures. As Nature gives to us new life, so do we feel the urge to give,—in memory of our gifts, and we hasten to express our joy in freely giving to our fellows.

And as on the physical plane is a Sun born, so in the depths of our Nature is a Son born. He is the Christ. He is the Messiah that has been foretold by the prophets of old. He is the Savior of Man. The Savior of man's spiritual world, even as the physical Sun is the savior of the physical world. He is the Gift from God to Man. The Priceless Jewel that cannot be bought nor sold. A Gift!

Nature gives freely to the physical body of man, and to his soul. The infant helpless in its physical embodiment is the recipient of all that is necessary for its material welfare. In its helpless

condition it can only receive. Nature grants that we must receive before we are able to give. So early we are showered with gifts. But Nature will not carry us along life's road forever, with our hands outstretched to grasp what we will. There comes a time through the days and years, when we must remember that we are no longer infants, and must put away childish things, and strive for own support and independence.

Independence does not mean isolation. Nor does it means the shutting of oneself within oneself, and to work for the glorification and the enhancement of self only. Independence is Freedom within the limitations of the Law. No man is free and independent who does not submit himself, and render himself obedient to the Laws of Nature. Independence can never become individual irresponsibility. Freedom is never license. Independence and Freedom are not for selfish personal aggrandisement, nor do they call into play the use of soul powers for selfish ends.

Nature gradually strengthens our powers so we make our way and provide for ourselves. So also at the same time is there born within us the ability and the necessity to give as we have received. Nature has a way of rounding out a man. Rubbing off the sharp corners, smoothing down the bosses, eliminating the hard knobs of egotism. Nature shapes man that he may represent the pattern of beauty, and so become worthy to fill a place in the Pantheon of Nature's Gods.

The decree of Nature that we should give becomes more real to us as we unfold, and become more keenly aware of our soul qualities. And yet it is not all those who declare themselves Enlight-

ened and Spiritual, and on the road that leads to the goal, who have learned to give and how to give. The knowledge of the Law is not always made manifest in everyday life by those who have been great Receivers of spiritual knowledges, and have been given the opportunities to consciously work toward their soul's unfoldment. It might be said that, many who strive for spiritual enlightenment, do so with the egotistic attitude and actions of a child. They stretch out their hands, greedy hands, selfish hands, and scheming minds, for all knowledge that can be used for their personal advantages. They will go a distance. But the way will be short. Nature is kind. But Nature is ever insistent upon what is due her. There are self-styled spiritual leaders walking the earth today, who have never learned to give. They practice one phase of the Law only. They can receive. Ah, how easily they can receive. It is indeed a pleasure. But they know and see only one side of the gold coinage of the realm of true spirituality. They think perhaps, because they can rain forth high sounding words of profound wisdom garnered from this source and that, and tender it to an unsuspecting enquiring soul, that they are *Giving!* Woe will be the lot of such misguided and misguiding souls! The debt they are incurring is colossal. The liabilities they are piling up for themselves will eventually prove them bankrupt. To the seeing one, the one who can see not only the appearance but the significance of soul attitude and soul action, there is the taint of hypocrisy visible. There is no circulation. Dry-rot is eating its way in secret places. The edifice may be shining. But it is illuminated with a false light,

a glamorous light which will fade. And with the fading will the structure spiritually and materially decay and fall apart. The physical organism will lose its bouyancy and its lilt. The face will become aged and pinched. The eyes will become hard and glisten with the hard light of steel. The hands will become cold and clammy. The mind will become onesided and single pointed. The mind will become deadened and wrapped in a cocoon of death of its own weaving. The man will become a fanatic. It can be seen in the gleam of the eye. And from his whole being will arise the pungent, nauseating, soul-devastating odor of hypocrisy.

Such a man can sting and hurt, and criticise and condemn without a blush. And that is the most that he can give. No other thing can break down man's power and abilities with greater surety and swiftness, than the disregard of the art of giving. Especially, when the soul of the man has been warned of its great powers, and of its high estate.

To give is an art. It is an art much neglected, but it is one of the greatest arts in the world. Many know how to receive. They can receive graciously and with an inner warmth of appreciation. But the one who does not learn how to give and does give will lose that grace. No one can scale the heights to spiritual glories who can not give as graciously as he receives. Not only is this necessary in kind words, in words of wisdom and advice, and spiritual comfort, but it is just as necessary in the giving of things material. The little gift, the token of respect, the memento for memory's sake, the things necessary to the

needy, the flow of love to a friend expressed, the action as well as the word, and most especially the action and deed have an incalculable value to the giver.

It has been my great blessing to have known and loved one, one who has but recently quitted this physical world, who knew so profoundly the grace of giving. She knew how to give. To her it was a blessing, a joy and a privilege. She knew and felt, inherently and inately, the spiritual warmth in which a gift floats. She was not always consciously aware of it, nor did she hug that warmth selfishly to her heart. But it was something wholly essential to the expression of her soul. . . . this giving and receiving. The simplest gift, in giving made it the most precious gift, she was able to give. And in receiving, were it the simplest gift possible, by the act of the giver, and in the act of her receiving, it became the most precious and the most beautiful gift of its kind. She was able to glimpse back of the gift that something which is the real and significant part of it all. She saw the gift not only with her physical senses, but was able to detect in the material object that for which it was but a symbol. To have such capacity makes the acts of giving and receiving beautiful and glorious experiences.

And because it has been my great privilege to have known such an attitude on the part of one dear to me, and to have received the blessings of her great gifts, I wish to give as a Christmas Gift, in her name, this expression of appreciation and praise, of the spirit and the art of giving.

—HALDAN THOMAS.

QUESTION BOX



QUESTION :

Man is a triune being. Does he retain his triune nature on the spiritual planes? If so what takes the place of the physical body after it is discarded at physical death?

ANSWER: Yes, Man still continues to be a triune being after physical death. Man, in his essential nature, has the latent possibilities of one physical body and twelve spiritual bodies,—one for each spiritual plane as he progresses in his evolutionary unfoldment. These several spiritual bodies develop and come into organic form only as Nature requires them in the evolutionary unfoldment of the individual.

At physical death, the first spiritual body becomes the dominant body while the individual is still on the first plane, in an evolutionary sense. But the very process of physical death brings into activity the potentialities of a higher spiritual body to coordinate with the second spiritual plane; and so on throughout the evolution of man as an Individual Intelligence, or Soul.

This only means that Nature meets every demand of her evolutionary law, as rapidly as the demand becomes necessary to preserve her triune plan of Individual Life.

QUESTION: In the teachings of Jesus, as they are recorded in the Gospels, Love occupies a very prominent place—being, indeed, at the very heart of his doctrine of the Brotherhood of Man. This word is not much used in the teachings of The Great School, and it seems that no other word takes its place in conveying the same thought as

a central idea. In view of the fact that Jesus was a Master of The Great School, the following questions arise:

1. Do the Gospel writers accurately represent the teachings of Jesus in this particular?
2. Am I right in seeing the difference in emphasis indicated above?
3. If 1 and 2 are answered affirmatively, why does this difference exist?

ANSWER: In the days of the Master, Jesus, the word "Love" was used very loosely. It was used to express the scientific meaning of the term, as well as all the shades and degrees of affection, down to mere passing friendship. This is more or less true even today. But Jesus did not charge himself with the task of defining his terms scientifically, nor of using them only in that sense. He merely took the words at his command, and used them as best he could to convey the meanings he had in mind.

But, as the Great School has progressed, from age to age, it has found that it cannot convey a scientific Message to humanity, in a loose and unscientific terminology. This has made it necessary for the School itself to define a number of words in common use, so that they may be used scientifically—that is, to convey the exact and scientific meanings.

One of these words is "*Love*." The School defines it scientifically as: "The highest activity of the Soul." It can exist, in that scientific sense, only when one has attained to *Self-Completion*, and has then come into conscious relation to his Soul Mate. It is that degree or quality of Love which exists between two such beings.

All lesser "loves" are expressed by the terms "affection, liking, fondness, desire, fascination, fancy, yearning, friendship," etc., etc.

1. It would be deemed, by some, gratuitous, if not sacriligious, on my part, if I should suggest that the Gospel writers could possibly have even so much as shaded his meaning of the word "*Love*." Nevertheless, I still think that may be possible.

2. I think you are quite right in observing the difference of emphasis to which you refer.

3. The difference, if it is indeed such, doubtless arises through the effort of the School to make its textbooks conform to scientific expression.

QUESTIONS Do the lower forms of animal life evolve to higher forms of animal life after physical death?

ANSWER: Here we are within the field of pure speculation, so far as I am personally concerned. So far as I know, the subject is one upon which the School has not officially declared its position, if it has one. I doubt if it has solved the problem with that degree of certainty which would justify it in making a scientific declaration.

TK.



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